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industry proved to be impracticable, discontent grew, Germany took advantage of the limitation of armaments, until a quick revulsion of public sentiment demanded the return of the king, bringing with him again the blissful condition of present-day England.

Neither separately nor collectively taken, would these tracts appear to contain very formidable arguments; yet it is not to be doubted that both their simple truths and their popular fallacies played no inconsiderable part in the recent reaction toward more conservative politics in Great Britain.

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Evolutionary Socialism: A Criticism and Affirmation. (Die Voraussetzungen des Sozialismus und die Aufgaben der Sozialdemokratie). By EDWARD BERNSTEIN. Translated by Edith C. Harvey. Edited by J. Ramsey MacDonald. The Socialist Library, vol. vii. (New York: B. W. Huebsch, 1909. Pp. 224. \$1.)

The writings of Edward Bernstein, the leader of the revisionists in Germany, have been the subject of much criticism on the part of Socialists. The present work which contains the ideas presented to the Social Democratic party at Stuttgart in 1898, has met with a full share of this criticism,

The first chapter gives what Bernstein considers the important propositions of Marx's socialist theory. Indeed, the purpose of the whole book is a criticism of Marx's theories and of the too rigid interpretation of Marx by his followers. Parts one and two of this chapter outline the scientific elements of Marxism, particularly Marx's materialistic conception of history; part three is a statement of Marx's doctrine of "class struggle." The process of the utilization of labor by the capitalist leads to Marx's theory of value and of the production and appropriation of surplus value.

In the second chapter, Bernstein maintains that Marx's "surplus value theory" is misleading, and that "surplus value" is not the measure of actual exploitation of the worker by the capitalist. He believes that socialism or communism cannot be based solely

upon the fact that the wage worker does not receive the full value of his product; moreover, he shows that Marx did not place it upon the basis of surplus value but upon the necessary collapse of the capitalistic mode of production. Bernstein then attempts to show, by statistical evidence, that Marx's belief in the ever increasing concentration of wealth was unfounded in fact. According to Marx, it was inevitable that the centralization of capital through the process of natural law meant the subversion of the capitalist state and the control of a socialist state by the organized proletariat. Marx considered the emancipation of the working class an "historical necessity." The human will was subservient to the organic forces of nature which would in the end free the working man. The tendency of modern socialism, Bernstein claims, is to become more and more independent of economic forces. It would appear, he adds, that economic factors played a more important part than formerly, because men are continually paying more attention to them. But this is not true, for economic motives which appear freely today, "were formerly concealed by conditions of government and symbols of all kinds." (Page 15). Bernstein denies the common socialist idea that economic crises are due to under-consumption and claims that Marx himself denied the theory of under-consumption; he believes that the severity of crises has been very much reduced through the increased means of communication. Concerning organized industry he says, "But so far as it is a means of hot-house forcing overproduction, the association of manufacturers meet this inflation of production in separate countries and even internationally here and there ever more frequently, by trying to regulate production as a Kartel, a syndicate or a trust" (page 87). He dwells at length on his denial of Frau Luxemburg's claim that Marx treated credit as a destructive agent of the capitalistic system.

In many of the passages of chapters three and four, one might suppose that they referred to our present democracy, and not to socialism. He favors the present movement toward business coöperation, but believes that any form of revolution or immediate confiscation would mean economic failure. "Even the principle of economic personal responsibility which belongs so entirely to the Manchester School cannot, in my judgment, be denied in theory by socialism, nor be made inoperative under any conceiv-

able circumstances" (page 151). Again, he says, evolution so often brings such entire changes in governmental forms that it is utterly useless to consider the finality of socialist organization. "We must build up a nation of democrats before socialism is possible" (page 161). It is necessary that the revolting workman have a breadth of vision and a concept of right, to make him a socialist.

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Source Book for Social Origins; Ethnological Materials, Psychological Standpoint, Classified and Annotated Bibliographies for the Interpretation of Savage Society. By WILLIAM I. THOMAS (Chicago: The University of Chicago Press, 1909. Pp. xvi, 932. \$4.50).

In the preparation of a source book an editor has two alternatives. He may select brief fragments and thus cover a wide field at the expense of making the book a thing of shreds and patches, or he may choose solid masses of material which adequately present a limited number of subjects. Professor Thomas has chosen the latter alternative. The result is a bulky volume, indeed, but a satisfactory one. Of his forty-seven selections only one is of less than three pages, and the majority cover from ten to thirty pages.

There are seven divisions, devoted to "the relation of society to geographic and economic environment," "mental life and education," "invention and technology," "sex and marriage," "art, ornament and decoration," "magic, religion, myth," "social organization, morals, the state." Each part is supplied with a special bibliography and at the end are six classified bibliographies and a list of one hundred best books for general libraries. These bibliographies, with a brief introduction and a critical comment on each part, represent the editor's own contribution. Difference of opinion as to what should be included in such a collection is inevitable. To the reviewer it would seem that a book which is avowedly devoted to the ethnological backgrounds of sociology ought to begin with the classification and description of races, or at least with a survey of the physical origin and attributes of man.